The actual burial may be delayed for months or even years, pending the selection of a fortunate site for the grave and the determination of an auspicious day. Upon these is held to depend much of the happiness of the dead, and, in consequence, of the prosperity of the living. The funeral is usually as elaborate as the means and the status of the family allow—or more so. The funeral procession includes the coffin, in some sections a huge image to frighten away evil spirits, Taoist or Buddhist monks, possibly (formerly) the holder of a civil service degree to conduct the ceremonies, musicians, a tablet for the soul, a large picture of the deceased, mourners, and insignia setting forth the honors of the dead. Attendants may include beggars hired for the purpose. In at least some places, indeed, this has been regarded as a prescriptive right of beggars and to disregard it might induce violence. Before the procession starts food and incense may be placed before the coffin and the chief mourners make their ceremonial prostrations to the deceased. Along the route of the cortege paper money may be scattered, presumably to keep evilly disposed spirits from snatching away the soul of the dead. At the grave some of the insignia, a paper house with paper clothes, servants, and other accessories to comfortable living may be burned, the supposition being that these are thus transferred to the spirit world, there to be at the disposal of the deceased. Ceremonies, too, are conducted. A dot is placed on the character **g£ on the ancestral tablet, making it ^— preferably (in former days) by some official or holder of a literary degree. The placing of this dot is, presumably, the act which fixes the tablet as a habitation of the soul. These ceremonies, it**

will be seen, had their origin in various sources. Some of them, however, have been conducted according to the older Confucian works, especially the *I Li* and the *Li Chi.*

Mourning has been governed in part by customs handed down through Confucianism. It has also been partly determined by later traditions and rules. Its duration and intensity have varied with the degree of relationship. For a parent it has theoretically been three years and in current usage a good deal less—running into the third year after death and defined by the *Li Chi* as twenty-five months, but usually in practice about twenty-seven months. For part of this period the hair has been allowed to go